

**AN ANALYSIS OF SELF-REALISATION IN PREETI SHENOY'S
'THE RULE BREAKERS'**

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Abstract

Self-realisation involves evaluating and assessing an individual's degree of positivity and negativity, strength and weakness. Self-realisation is crucial to achieve the goal. Since it enables one to observe the blunders, strengths, and weaknesses, it allows one to make the required corrections. Lack of self-realisation manifests in poor decision-making and low motivation. Preeti Shenoy's writings highlight the significance of self-realisation in an individual's development. Preeti Shenoy is an accomplished writer who adeptly captures societal realities. Her works shed light on almost all of the prevalent social issues. This study analyses the novel 'The Rule Breakers' by Preeti Shenoy, focusing on Veda, the protagonist, and her journey of self-realisation and empowerment. Veda is the protagonist, and she is an ambitious girl. This paper explores the role of internal and external factors of Veda's self-realisation in achieving the goal. This research paper holds significance as it fosters an empathetic connection with Veda's persona, inspiring the reader and promoting self-realisation of their inherent potential.

Keywords: Self-realisation, internal factors, external factors, social constraints, challenges, and personal growth

Introduction

Preeti Shenoy is a well-known postmodernist author. Her second book, 'Life is what you make it', was published, and she immediately became well known in India as a writer and blogger. Following its 2011 publication, it catapulted her to national

prominence as a best seller. Her career took off after this achievement, and readers have embraced and enjoyed her writings. Since 2013, she has been recurrently nominated for the Forbes list of the top 100 influential Indian writers. She writes on various facets of society, including men and women, the young and the old. Preeti Shenoy's books focus on self-discovery, family relationships, feminism, patriarchy and gender discrimination.

This study analyses the theme of self-realisation and the role of internal and external factors to gain self-realisation in the novel 'The Rule Breakers' by Preeti Shenoy, published in 2018. Veda is the protagonist of the story. Veda was an ambitious girl. She aimed to become a professor. After the marriage, she faced a lot of challenges. Her hardships and determination paved the way for her journey towards self-realisation. This journey of self-realisation changed her from a meek personality to a stronger personality.

Methodology

Search methodology and article Selection

This article provides a narrative overview of self-realisation and the internal and external factors that influence self-realisation: A critical analysis of the protagonist of the novel "The Rule Breakers" by Preeti Shenoy. The acquisition of secondary data satisfies the objectives of this article. A range of secondary sources, such as books, journals, conference papers, and other websites, provided extensive data for this study. The entire literature of research was carefully reviewed and produced. It is also employed to determine the gaps and objectives in research.

Methodological and thematic analysis of selected articles:

The majority of research publications were sourced from Google Scholar. The review was organised utilising an analysis of the articles.

- a) To analyse the importance of self-realisation to attain the goal.
- b) To explore the impacts of internal and external factors on self-realisation
- c) To probe the progress of the aftermath of self-realisation

In the light of the current information on self-realisation, and internal and external factors of self-realisation, published articles were classified and summarised. Much research has been done on self-realisation, but fewer articles have examined how internal and external factors influence self-realisation. A couple writes the literature that is now accessible to authors. The literature written about Preeti

Shenoy's novel 'The Rule Breakers' does not address the internal and external factors that influence Veda's Self-realisation to achieve her goal.

Self-Realisation

The term "Self-realisation" was used by Psychologist Kurt Goldstein to describe a general motivating factor behind human Behavior focused on realising one's potential. Self-realisation is the source of other motivations. Viktor Frankl developed an interesting method for self-realisation, which is called Personal development. He says a person's sense of purpose is essential for personal growth. (Wróblewska,2018). As Wróblewska stated, Veda had a sense of purpose in her life. The purpose of Veda was to accomplish her goal. Though she worked hard to attain the goal, she had many obstacles. Veda's self-realisation helped her realise her potentiality to face the problems to achieve her goal. With the influence of internal and external factors, Veda gained self-realisation.

Role of Internal Factors In Self-Realisation

Primarily, Internal factors play a significant role in self-realisation. The influence that arises internally is called internal factors. Albert Bandura says that Humans can reflect on and respond to themselves, giving them some degree of control over their motivations, thoughts, feelings, and Behavior. Albert Bandura says that Humans can reflect on and respond to themselves, giving them some degree of control over their motivations, thoughts, feelings and Behavior. When people practice self-direction, they govern their Behavior anticipatorily through self-reactive influence and accept particular behavioral standards that operate as motivators and guidelines (1991). As Bandura stated, Veda also controlled her motivations, thoughts, feelings and Behavior. She always had the motivation, feelings, and thoughts to achieve her goal. Her thoughts, motivations and feelings influenced her Behavior and led her to gain self-realisation to travel in a meaningful path. After marriage, Veda had many struggles and barriers to achieve her goal, her determination and quest to attain the goal function as internal factors which led her to Self-realisation.

Role of External Factors in Self-Realisation

Another significant component of self-realisation is external factors. Social environment is the primary external factor of self-realisation. Social environment influences Behavior. In the article "How social environment influences people's behavior: A Critical Review", Dhiman claims that the social environment greatly influences Behavior. Social norms, social support, socialisation, and the physical environment are critical factors influencing Behavior (2023). As Dhiman stated,

Veda's external environment, such as inspiration from Kanika, the torment of her mother-in-law and her gay husband and the accusation of a student's death, all these made her a stronger personality. These external factors led her to attain self-realisation.

Barriers of Self-Realisation

Internal and external factors play a vital role in attaining self-realisation for personal growth. People ought to be aware of both internal and external factors. Contrarily, Certain internal and external factors act as a barrier to self-realisation. Mandal and Kundu asserted in the article "Michael Foucault's Notion of 'Identity' and 'Liberation': A Study in Preeti Shenoy's *The Rule Breakers*".

"We think of freedom in terms of self-realisation, he argues, then we have Something which can fail for inner reasons and external obstacles. We can fail to achieve our own self-realisation through inner fears, or false consciousness, and external coercion." (Paul Patton 263)

"Two kinds of obstacles prevent people from doing what they desire. Firstly, it is external or social obligations; secondly, it is internal or inner fears and false consciousness. However, self-realisation sometimes wins over those two boundaries and invites a new world of freedom" (2021). As Mandal and Kundu said, Veda also had the internal and external hindrances to gain self-realisation before marriage. As Mandal and Kundu said, Veda also had the internal and external hindrances to gain self-realisation before marriage. Firstly, the family environment of Veda did not allow her to stand up for herself. Veda's mother expressed their family situation to Veda, saying that next to Veda, she had three younger sisters. They also would have to get married. Her parents forced Veda to marry Bhuwan. The family environment and her parents' compulsion act as Veda's external hindrance impeded her from self-realisation to achieve the goal.

Veda's mother, Kamala, advised her.

'Look, beti, you have to be practical about these things. You know how things are here. Sometimes, you have to sacrifice what you want in the interest of the family. You must think about your three younger sisters. Four girls are not so easy to manage, and you know that,' Kamala reasoned with her daughter. (Shenoy,22)

The above-quoted lines convey that Veda was compelled by her mother to tell the family financial crisis. Her father, too, was very much happy about this marriage. The following lines illustrate the happiness of Rajinder over the acceptance of the marriage proposal by the groom's family.

"Rajinder was over the moon. They had demanded no dowry. They were happy to leave all the wedding arrangements to him. He agreed quickly to the earliest date". (Shenoy,47)

Rajinder was delighted when he learned that no dowry was needed to give to the groom's family. This emphasises the burden that Indian parents face due to the dowry system. Social constraints in India perpetuate the practice of dowry.

Secondly, the internal factor, Veda had inner fear and the false consciousness instilled in her by her mother, as she must respect elders and never question them, particularly her father. Being a timid girl, she dared not confront her father and quietly accepted the marriage proposal he arranged. The instilled thought in Veda was not to oppose her father by her mother, and her reserved nature acted as an internal impediment to self-realisation.

Discussion

'The Rule Breakers' by Preeti Shenoy draws inspiration from Carl Jung's theory of individuation. An in-depth analysis of the protagonist, Veda, faces the hardships that precipitated the process of self-realisation. Veda is a quiet, obedient and subservient person who finds the strongest aspects of herself during the individuation. She gains self-realisation, a greater understanding of life's purpose and the ability to break free from social conventions due to her traumatic events, propelling her closer to an integrated existence (Khadiri et al.,2022).

Internal factors and external factors aid in the process of self-realisation. To gain self-realisation through self-regulation, Self-observation is crucial. This self-observation is one of the essential internal factors of self-realisation. According to Albert Bandura, Individuals who do not pay enough attention to their performances, the conditions under which they occur, and the immediate and distal repercussions they cause will be unable to modify their motivation and actions effectively. Therefore, the dedication, consistency and temporal proximity of self-monitoring contribute to the success of self-regulation. Activities differ based on several

evaluative characteristics, some of which are mentioned. People pay selective attention to some parts of their functioning and disregard unimportant others, depending on their values and the functional significance of various activities (1991). As Bandura stated, Veda gained self-realisation after observing the Self. This self-observation helped her find her inner strength and helped Veda integrate all her experiences, including personal values, feelings and beliefs and introspection. These factors eventually direct the journey towards self-realisation and personal progress. Likewise, Albert Bandura claims that external factors also help in self-realisation. According to Albert Bandura, if external factors exclusively determined human Behavior, individuals would act like weathervanes, continually changing course to accommodate any transient social influence that came into contact with them. (1991). As Bandura said, in the context of Veda, external environment like the torments by her mother-in-law and her experience in Sanju's death and her gay husband, all these influenced her self-realisation.

Veda was from a middle-class, conservative family in Joshimath. Veda was the eldest daughter of Rajvinder, and her parents adored her for being responsible and obedient. She and her siblings were closer because of her love and concern. She used to read a wide variety of books and novels regularly, making her intelligent and diligent in her studies. She performed well academically and aimed to become an English professor at Delhi University.

Rajvinder, an orthodox father, insisted that Veda could only pursue her studies until her marriage. Whether she graduated or not didn't mean the difference to him. Her father's decision had disappointed her. Her mother taught her the value of respecting elders and never disobeying them, especially her father. She accepted her father's arranged marriage proposal because she was shy and did not dare to confront him. Veda wanted to continue her studies after marriage. She asked her mother,

"What about my college? I am in my final year and have to get my degree," said Veda, her voice full of dismay. "Veda beti, we are your parents. Don't you think we will consider what is best for you? We have thought about all that. You can complete the rest of your college in Pune," Kamala assured her daughter." (Shenoy,48)

With the hope of continuing her studies, Veda married Bhuwan, who worked in Pune. She put her family's needs ahead of her ambitions to become a professor.

She discontinued her studies in the third year, which she pursued. Veda's life drastically changed after she moved to Pune. Veda wanted to continue her studies in Pune. Later, with the consent of Bhuwan, she enrolled in a college in Pune. She was determined to follow her aspirations. Her father-in-law passed away shortly after she arrived, and her mother-in-law accused her of ruining the family's fortune by neglecting her religious obligations. Veda failed in her final year of college and needed to concentrate on her studies. Veda was advised to adapt to her new environment by her parents, who were hesitant to bring her back because they believed it would tarnish the family's reputation. In addition, she had three younger sisters who needed to be settled, and she never wanted to endanger their possible chances of marriage. She had no one to lean on, so she felt isolated. Bhuwan was wrapped up in his thoughts, utterly ignorant of her situation.

"Veda felt that her dreams were dying a slow death. With each passing day, she felt like she was fading into oblivion. She was finding marriage and all the responsibilities that came with it an enormous burden to bear. She felt stifled, imprisoned, and suppressed. She saw no escape. It was a prison. She had willingly stepped into. Now she was trapped." (Shenoy,79)

Veda felt as she was betrayed by her parents, giving her hope that she could continue her studies after marriage. Later, with the consent of Bhuwan, she enrolled in a college in Pune. She was determined to follow her aspirations. Her father-in-law passed away shortly after she arrived, and her mother-in-law accused her of ruining the family's fortune by neglecting her religious obligations. Veda's mother-in-law became quite enraged when Veda stayed in the college library to study after college hours. Her daughter-in-law returning home late at night was Something she could not tolerate. Veda could not study at home because her mother-in-law was giving her continuous work. Grabbing Veda's hair, Padma Devi hurled her books into the corridor. For Veda, the verbal abuse escalated into physical abuse.

"Veda stood there, staring in disbelief. She was aghast. She had never faced anything like this before. Her books went flying in all directions. The pages of one of her books tore and fluttered in the corridor Padma Devi grabbed her hair in her fist. Veda froze in fear. Her hands flew to her head to protect her hair. Pain jolted through her scalp as Padma Devi twisted the hair and shook Veda's head". (Shenoy,88)

Her voice was raised, and she used derogatory language. She belittled Veda, ordering her to massage her leg and prepare tea after the abuse. The humiliation wrecked Veda, leaving her irreparably wounded. Veda had not received any help from her parents. Vidya, Veda's sister, writing letters to Vidya was the only way for Veda to express her sorrow. She received motivation from Vidya.

Veda painfully shared with Vidya about the advice given by Kamala. When she was sharing her painful experience with her mother regarding her MIL's torments, Veda's mother was normalising it. The lines below express how Kamala normalises it.

"She said it was not as if Bhuwan was drinking and beating up, or that he was a womaniser. She said that her mother-in-law's problems are common in the early stages of marriage, and that things will settle down." (Shenoy,93)

The girl was expected to abandon her career aspirations and education, focus on household chores, and neglect her needs. The following lines convey it.

"When I reminded Ma that I wanted to study further, and that I wasn't getting time because of my MIL, Ma said that once a girl got married, her first responsibility was towards her family. She shouldn't be selfish" (Shenoy,95)

Amidst this ordeal, Veda met Kanika, her neighbor. Inspired by her charity, Veda also decided to assist the underprivileged community. She gradually integrated herself into Sankalp by teaching the impoverished slum children. At Sankalp, Veda found it difficult to handle the challenging circumstances that arose every day and realised her own capacity for multitasking skills as she helped the underprivileged children to prepare for their board exam. Her unwavering devotion to Sankalp and her engagement in day-to-day activities gave her life new purpose. She gained compassion and confidence as a result of this hard time. She was passionate about her work at Sankalp. Her interest in preparing lessons and modules for the underprivileged children kept her mind active after her intense commitment with Sankalp. This afforded her the opportunity to disregard her mother-in-law's irritating taunts. Veda started realising that going for the job was the only way to escape from her mother-in-law. Borokhovski and Obukhova, discussed in the article "Emotional Intelligence Contributes to the Feeling of Self Realisation: A Case of Russian Young Adults" that to achieve Self –realisation, one must be able to strike a careful balance between the capacity to set and stick to independent personal goals and the capacity

to evaluate and adapt to constantly changing life circumstances. A person requires assistance to understand better the factors that either aid or hinder them from fulfilling their aspirations and goals in life, as they are frequently caught between these two opposing necessities (i.e. Factors that either support or impair successful self-realisation). As Borokhovski and Obukhova said, before marriage, Veda's self-realisation was hindered by her conservative family's rigid expectations, restrictive societal norms and her introverted nature, which made her hesitant to assert herself out of fear of disobeying her elders. After marriage, Veda faced a lot of problems personally and professionally. Her determination towards her ambition helped her perceive the problems as challenges, not obstacles. These obstacles strengthen her willpower. Her inner strength and the lessons learned from her challenges aided her to gain self-realisation. This self-realisation had given her the courage to break the social constraints to live her passionate life.

Borokhovski and Obukhova asserted in the article "Emotional intelligence contributes to the feeling of Self-Realisation: A Case of Russian Young Adults" that, in self-regulation, self-observation fulfils two significant roles. It guides in establishing feasible goals and assessing one's progress towards them. However, there are more dynamic ways that being aware of one's Behavior and thought patterns in various social circumstances might support self-directed transformation (2021). As Borokhovski and Obukhova said, Veda observed the Self and the environment. This helped her discover the obstacles and possibilities to reach her goal. This self-observation enabled her to regulate her actions to achieve her goal. She constantly observed her Behaviour and the environment. This self-observation had helped Veda to gain self-realisation.

With the hope of continuing her studies, Veda married Bhuwan, who worked in Pune. She put her family's needs ahead of her ambitions to become a professor. She discontinued her studies, which she pursued. Veda's life drastically changed after she moved to Pune. Veda decided to continue her studies. She was speaking about her ambition to Bhuwan.

"I seem to have lost all motivation, Bhuwan. I once dreamt of studying for my Master's and applying for a job. I always wanted to be a college lecturer. Back home in Joshimath, a professor studied in the same college I attended. He went to Delhi for his post-graduation and later did his doctorate. He came back to teach in that same college. I foolishly hoped I could do that too."

'Ummmm...' said Bhuwan. 'But your parents said that you did not want to study further. I think that's what my mother liked the most about you.' 'They lied. Veda said they just wanted to see me married, her voice drained of all emotion. She had initially struggled to accept the betrayal and had now done so, through her letters to Vidya and Suraj.' (Shenoy,124)

While cleaning the house, Veda found letters Bhuwan wrote to his college friend, Vikram. Veda was devastated after learning the truth of her husband's gay relationship with his friend Vikram. She didn't try to convince Bhuwan to come back to her. Instead, she consoled herself and tried to comprehend his plight. She also made an effort to unite them. Bhuwan apologised to her for ruining her life. Veda replied,

"No, Bhuwan. You have not ruined my life. I have my whole life ahead of me." (Shenoy,298)

The above-quoted lines prove that Bhuwan's gay relationship hurt Veda initially, but she handled it practically. This gay relationship of her husband is one of the external factors of her self-realisation. She understood that this was not his mistake. The emergence of a stronger personality in Veda helped her analyse reality and understand Bhuwan. If Veda had retained a meek personality, she would have shattered after knowing her husband's gay relationship. The self-realisation strengthened Veda and helped her to follow her ambition. Bhuvana and Srividhya said that her relationship with Bhuwan significantly influences Veda's transformation. Her compassionate and empathetic response to his open confession about his gay relationship demonstrates her emotional maturity and growth. By sharing her experiences, Veda supported Bhuwan to overcome societal gender norms and oppose gender stereotypes. Veda's counselling of Bhuwan's mother illustrates Bandura's theory in the context (2023). As an outcome of self-realisation, Veda's emotional maturity could be seen in handling Bhuwan's gay relationship rather than mourning it. Veda's emotional maturity was evident in her ability to support Bhuwan's gay relationship instead of simply grieving over it.

Sankalp faced significant problems following the death of a young boy named Sanju. During the investigation, Veda, Kanika and Ron were accused. For the first time in her life, Veda defended against the charges and courageously resigned from her job. The following lines serve as evidence of the transformation of Veda.

"Veda had controlled herself up to this point. She had silently heard all the allegations that the committee was making. They were so wrong! Something in her snapped and she made a decision that very instant. She *had* to speak up. 'Look, Mr Gopal Krishnan, Ms Begum and Mr Whatever-your-name-is. I cannot listen to this anymore. For you, this is just a CASE. An INVESTIGATION which you have to close, REPORTS you have to submit.DO YOU REALISE THAT FOR RON HERE, KANIKA, AND FOR ME, THIS IS OUR WHOLE LIFE?' Veda's voice had risen and now boomed across the conference room. The anger and agony in her voice took everybody by surprise...As for me, I am DISGUSTED by this whole committee and the investigation and the rules you are quoting, trying to make it out that it is our fault. I QUIT.DO YOU HEAR ME? I QUIT!' Shrieked Veda...Everyone sat back, stunned at what Veda had just said. It was the absolute truth". (Shenoy,304-306)

Veda emerged as a stronger personality from a meek one. Veda boldly faced the problems with determination. She faced the challenges with perseverance. With that perseverance, she faced the inquiry committee members as a reflection of this self-realisation, which made her stand up for the false accusation. She realised that if she remained quiet, the hard work they had done for the welfare of underprivileged children would go vain, and she was unable to prove to the inquiry committee members that Veda and her friends were not involved in the death of Sanju. This false accusation against Veda and her friends made her speak up. The accusation was also one of the external factors in Veda's self-realisation. This transformed her a lot. Veda's development as an individual is remarkable. Earlier, Veda did not dare to express her thoughts and desires to her parents. Still, her evolution as a stronger personality helped her to face the inquiry committee and defend herself and her friends against the committee members. Veda could see herself as having a strong personality after facing the inquiry. The following lines by Bhuwan explicit describe the tremendous transformation in Veda's personality.

"Ever since Veda had quit Sankalp, Bhuwan could see a change in her. He sensed a fire raging within her, a kind of steely determination, an inner strength that he had never seen before." (Shenoy,307)

Though Veda explained to her parents about the gay relationship of Bhuwan, she was accused by her parents as she had not done her duty properly to Bhuwan as a wife.

"'You should have tried harder to keep him happy,' Rajinder said. Veda could not believe what she had just heard. How is it my fault, Papa?' she asked. 'If you had taken enough care of him and kept him satisfied, I don't think any of this would have happened. You should have had a child and everything would have been okay. We wouldn't have had to face this situation then, 'Rajinder pursed his lips as he looked away..... Then she turned towards her father. 'Papa, I know you mean well and you want the best for your daughters. But with your other daughters, please do not make the mistake you made with me. When it came to my marriage, it was you who insisted, and I did not have the courage to refuse you or Ma. Please do not force Vidya to get married. Do not force Vaish or Vandu.'" (Shenoy,315)

The above quoted lines depict that Veda did all the duty since her parents blamed her for not caring for her husband. This conveys that sacrificing personal goals, passion, and dreams to satisfy any relationship will not help personal growth. The sufferings that Veda had gone through made her stand not only for herself, but also for her sisters. Veda's understanding of the importance of education led her to defend her sister's education. The following lines by Veda express it:

"I had a dream not a long time ago, Papa. I wanted to be a college lecturer. I wanted to study in Delhi. You never let me go. You clipped my wings. If there is one thing that you can do for your daughters, it is to give them a strong education and make them independent. That is the only way you will do what is best for them. Teach them to fly, Papa. Please don't do to them what you did to me. This is a request." (Shenoy,315-316)

Veda made her parents realise their mistake. They too understood her sufferings. Initially, she did not even dare to voice out to her parents regarding her disapproval of marriage. After marriage, she was tortured by her mother-in-law. But she tolerated everything and remained submissive. Veda's journey from timidity to confidence is the outcome of self-realisation. This is a powerful example of personal growth and empowerment. Her initial inability to express her thoughts and wishes to her parents contrasts completely with her current stance, where she asserts herself and actively defends her siblings' education and well-being. This transformation emphasises the significance of Veda's self-confidence due to self-realisation. Veda's development highlights how personal empowerment can lead to broader positive changes within a family dynamic.

This social environment of facing the inquiry committee, and that too for the accusation of a boy's death, made Veda find herself as a strong personality. This social environment acts as an external factor in Veda's self-realisation. In the article "How Social environment influences people's behaviour: A Critical Review", Dhiman claims. Humans are social creatures, and the people around them and the norms and values of their social environment influence their Behaviour in various ways. Social norms are an essential aspect of the social environment that influences Behaviour (2023). As Dhiman said, Veda's social environment influenced her Behaviour. This external factor transformed Veda into a powerful individual. After this incident, her self-confidence increased a lot. Sanju's death served as a crucial turning point for Veda's self-realisation. Instead of being consumed by grief, she directed her emotions to motivate herself to take positive action instead of yielding to sadness. Her unexpected and powerful argument against the investigation commission and her decision to resign from her job highlight her self-confidence and self-empowerment due to her self-realisation. This self-realisation of Veda made her separate from Bhuwan. Veda didn't want to continue the meaningless relationship with Bhuwan. Veda boldly decided to divorce Bhuwan.

Very boldly, she declares that.

"Life has thrown all kinds of things at me, and I have grown as a person. I feel I have

so much more compassion now- more than I did when I married and moved to Pune."

(Shenoy,317)

The above quoted lines by Veda show her optimistic personality as a consequence of her self-realisation. This self-realisation helped her to handle the situation maturely. Bhuwan's gay relationship initially shattered her she later realised the reality. Veda's self-realisation enabled her to stand against her parents and made them understand her situation.

"We all change, Vidya. Things happen to us, and we change as people. Our relationships change. And as long as this growth makes you a stronger, more compassionate, and kinder person, that is all that matters." (Shenoy,320)

The above quoted lines by Veda to her sister Vidya address the positive traits that Veda got as an outcome of her self-realisation. The characteristics of self-realisation

of an individual have been discussed in the article "Psychological Potential of Personal Self-Realisation". According to Maksimenko and Serdiuk, Researchers studying the "Self-realisation" phenomena in humanistic psychology identify the following traits and elements of a psychologically developed, self-actualised individual:

- extended sense of Self
- a positive self-image
- holistic approach to own life
- Commitment to activities
- implementation of creative abilities
- respect for Self and others
- low proneness to internal conflict
- feeling of subjective freedom
- existentiality and others

When taken as a whole, these traits of self-realisation demonstrate an individual's degree of responsibility, control over their own life and activities. Individuality is applied to varied degrees based on the individual's self-realisation and ability to act as an agent in shaping their existence. Such fundamental elements of individual self-realisation can be identified, following humanistic conceptions of self-realisation that emphasise the idea of an ongoing quest for personal development. (2016). As Maksimenko and Serdiuk claimed, many positive attitudes could be seen in Veda as consequences of this self-realisation. Veda strived to seize the now obtainable opportunity rather than wallow in the loss. She understood her fullest potential. Veda's resignation from Sankalp, her powerful argument against the investigation committee, and her decision of separation from Bhuwan demonstrated her ability to command over her own life and actions, as the effect of self-realisation. Mandal and Kundu claimed that the title "The Rule Breakers" focuses on the female protagonist, Veda, who successfully overcomes various boundaries and limitations. These boundaries are physical and represent deeply ingrained beliefs passed down through generations. These socio-cultural and religious constraints dictate people's actions, often disregarding their happiness or suffering. Those who deny these norms face criticism and hostility. In "The Rule Breakers", Veda gradually rejects these constraints to establish her identity and discover her place in the world. (2021) Veda, Ron and Kanika had good results in the board exam. With the help of Ron, they got help from The Carman Foundation to start a new school named THE ROCKET SCHOOL. The establishment of 'The Rocket School' also signifies Veda's personal growth. As a

result of Veda's self-realisation, she breaks all the social constraints, overcomes all her personal and professional challenges, and transforms into a courage and determined individual. This self-realisation paved the way for Veda to attain her ambition.

Conclusion

As a result of self-realisation, Veda has gained confidence to reach her potential, express her individuality, and fortify her resilience to promote her progress. Self-realisation is the root of Veda's personal development. In general, self-realisation is the basis for an individual's sustainability as a complete, all-encompassing, self-organised, self-determined psychological system. In the case of Veda, self-realisation helps her during the most challenging phase of her life. Because it enables Veda to reinterpret obstacles, regulate her emotions, and capitalise on her abilities. Veda's internal awakening as an internal factor and social environment as an external factor led her to self-realisation. This self-realisation facilitates her resilience, decision-making making and a positive mindset, which helps her to transform adversity into possibilities for development and fruitful consequences.

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